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third volume. Aside from the main text of these books, which has more than ordinary interest, especially as part of it is from hitherto unpublished MSS., the historical introduction and the appended notes are of much value.—W. P. BEHAN.

The Unitarian Church, Its History and Characteristics: A Statement. By Joseph Henry Crooker, D.D. (Boston: American Unitarian Association, 1902; pp. 64; for free distribution.) In this brief but compact pamphlet Dr. Crooker aims to set forth the history, principles, fruits, and aspirations of the Unitarian church. It is written in an earnest, sympathetic, discriminating spirit, and is a marvel of condensation. The author shows both skill and sobriety of judgment in threading his way through ecclesiastical history and indicating the various lines of liberal thought. The one fault of the pamphlet is that so almost unavoidable in any apologetic attempt—the fault of assuming that the rest of the world is “coming our way,” when, in fact, the whole world, we with it, is moving on to new points of view. The historical spirit, and indeed the entire modern spirit, has taken possession of Unitarianism and transformed its theology and its life no less really than it is transforming the rest of Christendom. The Unitarian church, in its more recent history, has had the advantage, confessedly great, of meeting this spirit of the modern world with less *impedimenta* than has been the fortune of some others.—FREDERIC E. DEWHURST.

Joseph Parker, D.D. His Life and Ministry; Minister of the City Temple, London. By Albert Dawson. (Boston: The Pilgrim Press, 1901; pp. 176; \$0.75.) Mr. Dawson takes pains to explain in the preface of his little book that it is written from an absolutely independent point of view, since he is not now in Dr. Parker's service. The explanation is hardly needed. While the reader may smile over this long-drawn eulogy, he will not doubt its entire sincerity. It is the naïve praise of a frank idolater. Of criticism there is not a single sentence. But Dr. Parker survives this trying ordeal. It is possible to read this preposterous book, even the amazing chapter entitled “Anecdotes and Incidents,” and lay it down with the conviction unshaken that Joseph Parker is not only one of the greatest preachers of his generation, but a good man, who has abundantly earned the honors he wears.—*The Practical Life Work of Henry Drummond.* By Cuthbert Lennox. With an Introduction by Hamilton W. Mabie. (New York: James Pott & Co., 1901; pp. xxii + 244; \$1, net.) George

Adam Smith has already written the life of Henry Drummond with candor, sympathy, abundant detail, and unerring discrimination and taste. One eyes a new "life" of Drummond with suspicion. Was it necessary to tell the story again? The preface claims justification for the new book on the ground of fresh material and first-hand information, and in particular of a fuller treatment of Henry Drummond's "aggressive Christian work." From this point of view the book, it must be cordially conceded, has a distinctive value. It presents an attractive picture of "Drummond the evangelist" which it must do every Christian man good to study; and it will win many readers, one hopes, among the people who are, or think themselves, too busy to read the larger biography by Dr. Smith. For no one who loves manly goodness can afford to be a stranger to Henry Drummond. The book is well made, with three excellent portraits, a table of contents, and an index.—*Henry Drummond*. By James T. Simpson. ("Famous Scots" series.) (New York: Scribner, 1901; pp. 164; \$0.75.) Mr. Simpson's little volume is entitled to a place of its own among the books on Drummond chiefly by its method. Not that it does not contain some fresh material. The letters published here for the first time are interesting and lively personal details abound. But the distinguishing merit of the book is its arrangement. Following the narrative of Part I, which flows on in a clear rapid stream, comes in Part II a summing up of Drummond's achievement in three chapters entitled respectively "Science," "Science and Religion," and "Religion." These summaries are critical, not eulogistic merely. The reader who would learn what Drummond stands for both in the realm of science and in the religious world will appreciate the skill with which this matter has been sifted out from the narrative and presented in these candid and judicious statements.—A. K. PARKER.

Grundriss der Encyklopädie der Theologie. Von A. Dorner. (Berlin: Reimar, 1901; pp. viii + 142; M. 3.) This volume is well adapted for an introductory handbook for students of theology. It consistently confines itself to the task of indicating as briefly as possible the scope and method of each discipline in theological science. No attempt is made to summarize the content of the several branches, but merely to define their purpose and method. From a technical point of view the chief excellence of the book consists in the unswerving loyalty of the author to the principle of the scientific independence of all theological study. He therefore denies the legitimacy of